

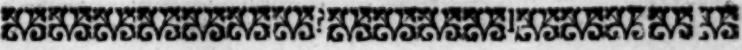
A
DISCOURSE
ON
PEACE,

Addressed to all true Patriots;

OR, AN
ANSWER,

TO A

PAMPHLET on the same subject, published by the Printer hereof.



DISCOURSE



PLATE

Added to all the others

OF AN

AN SW E R

TO A

MANUSCRIPT on the same subject, but
found by the printer's error.

Printed by the printer's error.

70

A

DISCOURSE

O N

PEACE,

Address'd to all true Patriots,

WHEREIN

Some of the many Perversions and false Positions
contained in a PAMPHLET writ on
the same Subject,

Inscribed to the Earl of *Harrington*,

Are considered and Refuted.

By PAMPHILO. *R*

*The rich Man is wise in his own Conceit, but the
poor that hath Understanding searcheth him out.*

Prov. xxviii. 11.

D U B L I N:

Printed for JOHN EXSHAW, on Cork-hill, 1750.

DISCOURSE

PEACE

Address'd to all true Patriots

WHEREIN

Some of the many Provocations and late Proceedings
contained in a PAMPHLET with the
same Subject

Inscribed to the Earl of Mansfield

Are considered and Refuted

By R. A. M. R. W. I. G.

The said Pamphlet is now in the hands of the
press and has been published in the
Year 1770

Printed by JOHN BARNARD, at the Coffee-House

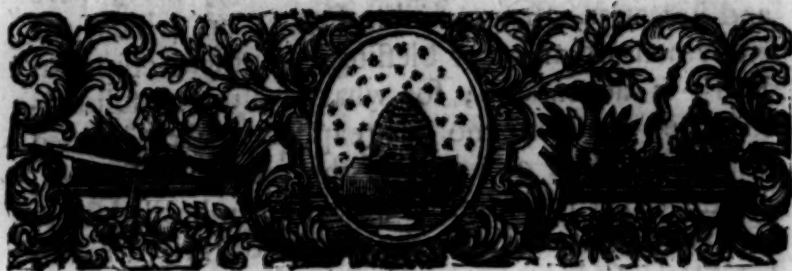
Dear Brethren, Friends and Fellow Citizens.

ON Perusal of a Pamphlet entitled, *a Discourse on Peace*, from 1 *Thess.* 5. latter part of the 13th Verse. *Be at Peace among yourselves* : I was not a little surprized to observe Scripture Texts misapply'd, and Apocryphal Writings introduced for the supporting of Positions foreign to, and destructive of, our happy Constitution, and having pleased my self for some time with hopes that some abler Pen would unmask this Author, do Justice to the Text, and to his injured Country, but no Answer appearing ; I, with *Elibu* of old, offer the following rude Essay to your candid consideration, as it was delivered to a numerous Audience, by whom it was thought proper to be published, for more general Service.

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In Pursuit of a Pamphlet entitled,
 a Discourse on Peace, from a
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A.D. 18.



DISCOURSE

ON

PEACE, &c.

I THESS. 5. latter part 13 Verse.

Be at Peace among yourselves.

AMONGST the numerous blessings the Almighty superintendent of this world has been pleased in his inexpressible goodness, to shower down upon the inhabitants of this lower sphere, his unworthy creatures, none seems more adapted

adapted to the advancing their felicity both here and hereafter, than amiable Peace, on which the enjoyment of all other blessings, as their common Basis, is dependant ; for what pleasure or solid satisfaction can poor mortals reap, however dignified with the honour or riches of this transitory World, amidst either the commotions of an embroiled state, or the more dreadful hurricanes of a distracted mind, whilst they are at as much variance with themselves as with their fellow-creatures : Therefore the Apostle perswaded of the necessity of cultivating this peaceable disposition of mind, amongst other admonitions very emphatically recommends it to the attention of the Church of *Thessaly*, in these words :

Be at Peace among yourselves.

1st. I shall in the first place briefly shew the requisites necessary to attain this Peace.

2dly. The happy advantages of it.

3dly, and lastly, I shall make some remarks upon a Discourse on Peace by an anonymous author, and point out some of the many absurdities and inconsistencies contained therein, with the dangerous consequences attending the principles propagated thereby.

Previous hereto I acquaint my reader, that I shall take the liberty, in imitation of this author, to apply the topick of this discourse to the affairs of state, tho' more apparently design'd by the Apostle, as a caution against private dissensions and difference of sentiments, relative to their religious conduct as christians, and members of Christ's mysti-

cal Body, than to the ranks or stations they should hold next to *Cæsar*.

1st. Touching the requisites necessary to attain this Peace:

As the trite comparison of the body politic to the body natural, appears to be very well adapted to each other, they bearing a near resemblance, I shall make use thereof for the illustration of this Head: As in the body natural, every member has its proper office assign'd it, nor doth one member usurp the Province of another, thus an œconomy is preserv'd in the whole Man without jarrs or dissensions, so likewise in the body politic every member discharging his function with honour, honesty, and integrity in their several stations, an uninterrupted series of peace and tranquillity, must accrue to the state bless'd with such constituents, without the least murmurings of individuals: But on the other hand, if in the natural body the minutest member be afflicted, injured, or oppress'd, all the other members suffer with it, and it is obvious to every one, with what assiduity they all join, to contribute their utmost to the procuring relief: And in case any member becomes corrupt, common observation assures us, that, when all experiments have been try'd in vain, it hath been found requisite to cut off such member for the preservation of the rest: So in a state, if any member be injured, oppress'd, or in any shape abridged of the common rights and liberties of his country, contrary to the established laws, the whole body politic is attack'd thereby, nay the very Basis of the constitution is undermined, and threatened, without timely prevention, with an impending dissolution; for oppression having once gained ground, and broken the barriers of justice and equi-

ty, knows no bounds: Therefore the interest not only of particulars but of the whole body unitedly, attending the summons of right reason and religion, enjoin to search out this oppressor, this common disturber of their rights and priviledges, to remonstrate to him the dangerous consequences of his illegal practices, pursuant to the advice of the Apostle in the context. *Warn them that are unruly:* And in case of obstinacy and perseverance, to cut him off as a corrupt branch destructive to the state, in vindication of the just laws he hath wickedly, maliciously, and arrogantly violated; for saith Solomon. *Take away the wicked from before the King, and his Throne shall be established in Righteousness.* Prov. 25. 5. Hence it is evident no solid peace can be enjoyed where oppression prevails, and justice is forc'd to give way to faction and private interest.

Wherefore it highly concerns all Magistrates, and all persons in eminent stations, who, with disinterested views, long to taste the sweets of an uninterrupted peace, and who pay unfeigned homage to that sovereign head, whom divine wisdom has constituted their King and Ruler, that they faithfully and righteously execute the offices entrusted to their charge, and that they enforce a due observance of the wholesome laws of the state, by being subject thereto themselves, assuredly knowing, with Solomon, that the face of things is not changed, but that it is *righteousness still that exalts a nation:* And such I make bold to assert, who act upon different principles, are Traitors to themselves and their Country, Rebels to their King and their God.

2dly. I pass to my second head, viz. The advantages of peace.

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The advantages attending peace are so obvious in every circumstance of life, both private and public, as well respecting particulars, as the state in general, that I need not enlarge upon this head: Only shall observe as to the general, that all the combined force of hostile nations will not dare to attack a people who have peace founded upon justice for their Barrier, and whose hearts breathe nothing but loyalty to their Prince, and good will and ardent desires for the prosperity of one another. Nay, shou'd the residue of the universe conspire their destruction, the arm of omnipotence wou'd preserve and protect them as in the hollow of his hand, and frustrate the wicked intents of their enemies; for saith Solomon, *when a man's ways please the Lord, he maketh even his enemies to be at peace with him*, Prov. 16. 7.

3dly. As to my remarks, &c. it may appear strange at first view to an intelligent mind, to deem worthy of the least notice a performance built upon false principles, and supported by perversion of the sacred records, to the scandal of religion, and subversion of our happy constitution, since a fabrick erected upon such sandy foundations must inevitably fall to the ground of itself, and justly attract universal contempt: Yet considering the frailty of human nature, and how prone mankind is to imbibe evil impressions, and with what eagerness too many pursue the shadow, having lost the substance, it appeared necessary to set this audacious pamphleteer in a proper light, not only for the sake of weak minds, who are carried about with every wind of doctrine, but also through a due regard for the present reigning family, whose interest seems particularly concerned in the application, heartily imploring that omni-

tent Being by whom kings reign, to bless and preserve his present Majesty from the evil influence of wicked designing counsellors, to establish the throne in righteousness to him and his posterity 'till time shall terminate. It requires the attention of the publick, if they value their religion, their lives, their liberties, or their king, to guard against the cunning insinuations of such crafty impostors, and popish missionaries. To proceed. He tells us (*p. 4.*)

“ The mechanick would think his craft much injured
 “ and disparaged by supposing a competent skill in
 “ it to be attainable without being properly instruc-
 “ ted and regularly bred up to it, yet every man
 “ shall fancy himself to be well qualified for an able
 “ politician, without any such institution or instruc-
 “ tion.”

He considers not that every accommodation he is favoured with, was first the invention of some of the bright Geniuses, who by the strength of their natural parts, without the regular instructions of seven years apprenticeship, first formed the rude essays of all arts and sciences, which after-ages improved to greater advantage and perfection, and probably succeeding ages will bring to light many inventions at present unthought of, without any regular instructions; but supposing the observation true, what affinity has mechanical arts with the trade of politician, as I may safely presume to call it, if according to this author it requires the same institution and instruction, and if so, why not the lives, liberties and properties of the subject be justly demanded as an apprentice fee for the acquiring this impenetrable science: But with submission to this reverend author, who had he duly consulted his own natural or acquired parts, and the proper station of life to which

his

his abilities are adequate, according to his own doctrine, he would rather find himself digging in the mines of the earth for the necessaries of life, than prostituting the pulpit to these his mercenary views : I presume so long as the basis of our present constitution standeth safe, every man's house is his castle, his city, of which he is the proper governor, and consequently a politician, and has an undoubted right by force or otherwise, as his political wisdom shall direct, to repel any invasion made upon his property : And if the maintaining the state of the world be a diligent application to the business of every mechanick's vocation, every interruption to the free currency thereof, whether by perversion, non-execution, or the enacting of oppressive decrees, demands their serious attention, and to search into the source of this state-malady is acting within the sphere of their duty, and highly concerns their knowledge.

But if the representatives of the kingdom, whose qualifications rest in the voices of a free people, otherwise they are intruders and illegitimate, consequently bastards and not sons, be here intended by the word politician, what resemblance bear they with the mechanical arts ? I presume none at all.

To proceed : It must shock the most unthinking man, who is not quite dead to the sense of a divine Being, to observe with what levity and contempt he, personating destruction and death, introduceth the sacred records in the words of *Job*, *Where is Wisdom to be found, or where is the place of understanding*. To which *Job* immediately replies, *The fear of the Lord, that is Wisdom, and to depart from evil, is understanding*. And whoever is not hereby qualified, though he has spent thrice seven years in academical learning, and
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made himself master of all the maxims, principles, and forms of government in the universe, he yet wants one absolutely necessary qualification for the right management of the affairs either of church or state : Were our magistrates hereby qualified, the vilest criminal would be ascertained the priviledges of an ancient *Roman*, and peace and prosperity would diffuse themselves every where ; but when truth and innocency of life and manners are forced to fly before faction and bribery, it is a sure presage of a state's impending ruin. To pursue this author, he goes on telling us in the same scoffing manner, that *Solomon* would furnish us with an answer, *viz.* " They cry without, they utter their voice in the streets, &c." Inexpressible pangs and racking tortures without question has this mighty zealot undergone to bring this monster to birth, and our surprize can be no less inexpressible to find him so audacious as to father his bastard upon *Solomon*. The reformation wrought amongst mankind must be prodigious under the instructions of doctors of this kidney : But perhaps it may be objected, that he has got a dispensation from *Rome* of the same date and by the same hand he received his political principles to blaspheme, and treat with ridicule the holy scriptures, and so may sin with impunity. To prevent his future mistake, let him remember, that undeniable authority assures us, that *though hand join in hand, the wicked shall not be unpunished*. To clear divine wisdom from his false glosses : *Solomon* declareth, that that wisdom, which was set up from everlasting, from the beginning or ever the earth was, crieth without, she uttereth her voice in the streets, &c. Saying, how long, ye simple ones, will ye love simplicity, and the scorers delight in their scorning, and fools hate knowledge : This is not the cry of the populace, as is by him scornfully implied, but that of divine wisdom,

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the invitation of that being who is omnipresent, in the fields, in the publick places of concourse, in the most secret corners of the earth, as well in the cabinets of princes, and who bestoweth every good and perfect gift to all without distinction liberally, and upbraideth not: Nothing short of this pure emanation from the divine presence, of which high and low, rich and poor, the prince and the peasant are equally susceptible, is able to preserve that harmony and concord amongst mankind, which is necessary to the well-being of a state.

He next in opposition to the articles of our holy religion, to which he has subscribed his belief by oath, is reduced to the miserable shift of introducing apocryphal writings to establish his anticonstitutional tenets, exclaiming how strangely the face of things is changed since the days in which the son of *Sirach* lived, in these words, *The wisdom of a man cometh by opportunity of leisure, and he that hath little business shall become wise? How can he get wisdom that holdeth the plow,—that is occupied in their labours, &c. They shall not dwell where they will, nor go up and down, they shall not be sought for in publick counsel, nor sit high in the congregation, &c.*

This appears to be the basis upon which his whole discourse, his superstructure is builded: Before I take a survey of the parts more immediately relative hereto, shall acknowledge that I entirely acquiesce with him, that it ought to be the business of every man to endeavour after a right discharge of his duty in whatever orb he is placed: The question then to be discuss'd is, wherein our duty consists, I must herein dissent from this author, who seems to confine it within the narrow circuit

circuit of each man's particular craft; (page 7.) and for the present shall suppose it threefold, tho' admitting more divisions, viz. our duty to God, to our king and to our country; now, he who comes up in the discharge of the first, will not be deficient in the other two: But such is the corruption of our nature, and the bias of our depraved inclinations, that we too commonly are found guilty of breaches in all three: Has any man the courage to stem the current of corruption, either inward or outward, he is assured that persecutions and tribulation await him in this life; for saith *Solomon*, when the *righteous are in authority the people rejoice, but when the wicked beareth rule the people mourn*, Prov. 29. 2.

2dly, Our duty to our king is fully answered by our ready obedience to the laws. 3dly, Our duty to our country, in which our neighbour is included, has a large extent; for as we ought not to injure our neighbour, so we ought not to suffer him to be injured by others if in our power to prevent it; and should any attempt be made upon the rights of any particular, we ought as one man to oppose the invader: This is and has been the language of nature, of reason, and of religion in all ages, and I am ignorant of any other medium, in such cases, by which we can perform social duties one to another, which is the incumbent province of every member of society; hereby peace, so necessary not only to the well-being of particulars, but of the state in general, will be maintained; and in order to qualify ourselves to come up in these our respective duties, it appears absolutely necessary to acquaint ourselves with, and to understand the laws and form of government we live under,

To

To return, he tells us, "The wisdom of a man cometh by opportunity of leisure, &c." Now if opportunity of leisure, and an exemption from business, be the only requisites for rendering wise, and consequently able politicians, proper to assume the reins of government, as hereby seem to be insinuated, beggars must be exalted into Statesmen; nay, malefactors must be releas'd from stinking goals, to take upon them the administration of the affairs of the state; for these in his sense enjoy the requisites of wisdom.

Next he tells us, that such who are employed in mechanical labour shall not dwell where they will, nor go up and down, &c. when at the same time he assures us, (*page 9.*) "That every private man is obliged in duty to be as useful as he can to the government under which he lives, and to which he owes his protection; and that the very nature of society implies this obligation, and who does not perform it, is false and perfidious." As I have already shewed, wherein this duty and its necessary qualifications consist, so need not here repeat it: Now I humbly query in what manner a poor mechanick, who is shackled and fettered down under the confinements above specified, shall discharge any social duties at all. To reconcile these inconsistencies demands once more the pen of this masterly author to be serviceable to the government: we must become senseless machines, or like the puppets in the shew, mov'd at the pleasure of the directors.

The doctrine of passive obedience and non-resistance revived in its most rigorous sense.

O amazing fate! if we break not these shackles, these fetters, and exert our abilities in support of

the constitution, and discharge the obligations due to society, we are condemned as false and perfidious; far severer Impositions than ever were impos'd upon the poor *Israelites* by the *Egyptian* task-masters. But how is this obsolete doctrine supported? namely, by sentences culled out of the *Apoerypha*. Suffer me, son of *Sirach*, to compassionate thy hard fortune, who has slept unmolested with thy fathers upwards of a thousand years, to be introduced for the supporting oppression, and violating the just rights and priviledges of a free people: But as justice is due to the dead as well as to the living; what the son of *Sirach* asserts in the very next following verses, in my humble opinion, demands our careful attention; *But he, says he, that giveth his mind to the law of the most High, and is occupied in the meditation thereof* (which is the duty of every mechanick, ploughman, carpenter, engraver, smith and potter) *will seek out the wisdom of all the ancients; and be occupied in Prophecies: He will keep the sayings of the renowned men: And where subtile parables are, he will be there also: He will seek out the secrets of grave sentences, and be conversant in dark parables: He shall serve among great men, and appear before princes.* Hence as I have before observed in correspondent terms, it is this application to the laws of the Most High, and meditating therein, that qualifies for every station of life: And if this author please to consult the sacred records, he will find, that the divine Being has called persons under these qualifications, from the lowest ranks, to the highest dignities; as many instances might be brought, which for brevity's sake I omit, whilst the proud *Hamans*, and as ancient history informs us, the *Cetbeguses*, the *Lentuluses*, the *Catalines*, and the *De Witts*, usurpers and law-breakers, have met with a fate worthy

of

of their villainies. But how much is the face of things changed since those times? if the only qualifications now requisite be to live in luxury and wantonness, in gaming and revelling, to the exhausting the vitals of the nation, and prostitution of the sacred name of government, and to the abuse of power invested in superiors, by conferring titles and honours upon the unworthy for lucrative ends.

To proceed, he tells us (page 8.) “ From all
 “ which it appears, that for an illiterate mechanic,
 “ or any ignorant undisciplined person, to take up-
 “ on him the politician, is as ridiculous and absurd
 “ as it wou’d be for him to pretend to read lectures
 “ in physic or astronomy, or any other art or sci-
 “ ence to which erudition and education are neces-
 “ sary ; ” or lectures in divinity, he might have add-
 ed ; for it is couch’d therein in his judgment : I
 shall leave this to the Quakers, to vindicate their
 ridiculous and absurd practice of sitting high in the
 congregation, and attempting to preach the gospel,
 whereby his trade becomes injured and disparaged,
 without erudition and education ; only shall observe
 in behalf of that people ; that they look upon a
 good life and conduct, together with the inspiration
 of the holy Spirit, after the example of the Apostles
 and primitive believers, as a sufficient warrant for
 such their practice.

He observes (page 17th) “ That when the sword
 “ is once drawn, then farewell liberty and property,
 “ and what ever else is dear and valuable to us.”
 Notwithstanding this bold assertion, the contrary
 must be acknowledged, even by the least acquainted
 with modern history ; for had not our ancestors brave-
 ly assumed the sword in vindication of their rights
 and liberties, we should have been at this day sub-

ject to all the terrors of an inquisition and enveloped in the dark night of popish superstition, destitute even of the shadow of true liberty, and it is hoped the present *Cicero's*, the true sons of liberty, however branded, with that renowned patriot, with the opprobrious name of upstarts, will ever guard against the innovations of the *Catalines* and their crouching partisans, in defence of those rights transmitted to us by our forefathers, at the purchase of their lives : But God forbid the wound should ever become so dangerous as to require so desperate a remedy.

It would be almost endless to follow this author thro' all his sophistry, therefore shall at present pass to page 20th. where we find him giving sanction to the false suggestions and lying slander of *Ziba*, in the words of *Mephibosheth* to King *David*, thereby insinuating, that it is the duty of honest loyalists and good patriots, to rest contented, when not only robb'd of their just rights, but also represented as traitors to their King, with *Mephibosheth*, by the successors of *Ziba* : This compared with what he says (page 17. viz.) " That he is the best friend to his " country who is a friend to government," gives us an exact idea of what he means by the word government ; and to what the substance of his discourse tends, I need not enlarge ; the application is obvious.

This is a new method of planting christian piety, and righteousness in the earth, unknown to the first promulgators of the gospel, to vindicate iniquity and villainy from the pulpit. To prevent an objection that may here arise, I own christianity teaches mankind a life of humility, meekness, and patience under suffering, with respect to their religious conduct,

duct, but on the other hand, consider'd as honest loyalists and good patriots, as members of the political body, and friends to government, they cannot behold their rights invaded, their liberties prostituted, contrary to law and justice, without the highest indignity.

Then he proceeds, "it is indifferent, says he, to us "who sits at the helm;" how inadvertently he pulls off the mask, and endeavours to obviate our fears, by applying a consecrated plaister fetch'd from his holiness's see at *Rome*, to hide our wounds, which has the misfortune of being too narrow, by adding, so long as the vessel is safe,

Now, as the governour of every ship is at the helm in person, or virtually in the person of his servant, it naturally follows, that the king is hereby intended, and by the vessel the nation, hence it is indifferent, he says, whether a *George*, a *James*, or a *Charles* reign: But can the *Ethiopian* change his skin, or the leopard his spots? Then may we enjoy our liberties and properties under a revolution; to which every invasion of them tends, and we have just grounds to suspect every abettor of such invaders, as enemies to the present constitution, and ought to guard against them, knowing our security, as well as that of the state lies at stake, which by supineness and lethargy may be forfeited for ever; and we and our posterity reduced to a popish slavery, may sigh after liberty in vain.

I cannot but observe before I conclude, that the imbibing such tenets and pernicious counsels was the source of the fatal distractions that attended these nations

tions about a century ago, and which brought the unhappy king *Charles* to an untimely exit : And tho' we have nothing to fear of this kind from the mild administration of his present Majesty, who is truly the father of his people : yet if wicked magistrates, under the specious name of court interest, carry on designs tending to the subversion of the state, or at least to the fixing an indelible blot upon his reign, it is the duty of his loyal subjects to represent their grievances and his danger in a just light, for their mutual security, and that these abusers of power may meet with a chastisement worthy of their actions.

To conclude, dear fellow subjects, persevere in the faithful discharge of your several duties, notwithstanding you may meet with many difficulties, abuses and insults from men in power, who, thro' bribery and corruption, have abused the Trust invested in them : Cease not to warn them, as I have before observed, not imputing their vile oppressions, their trampling upon the liberties of their fellow-subjects, to the benign disposition of our merciful King, who is a stranger to their vile prostitutions, and whose chief glory is that of being the head of a free people. To encourage your answering this part of your duty, remember the divine commission to *Ezekiel* in these words : *And thou, son of man, be not afraid of them, neither be afraid of their words, tho' briars and thorns be with thee, and thou dost dwell among scorpions, be not afraid of their words, nor be dismayed at their looks, tho' they be a rebellious house.*

23 MAY 69

F I N I S.

